



... earthly place of holiness

Hebrews 9:1 Now even the first covenant had regulations for worship and an earthly place of holiness.

Hebrews 9:2 For **a tent was prepared**, the **first section**, in which were the lampstand and the table and the bread of the Presence. It is called **the Holy Place**.

Hebrews 9:3 Behind the **second curtain** was a second section called the **Most Holy Place**,

Hebrews 9:4 having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant.

Hebrews 9:5 Above it were the cherubim of glory overshadowing the **mercy seat**. **Of these things we cannot now speak in detail.**

mercy seat

Exodus 25:17 "You shall make a **mercy seat of pure gold**. Two cubits and a half shall be its length, and a cubit and a half its breadth.

Exodus 25:18 And you shall make two cherubim of gold; of hammered work shall you make them, on the two ends of the mercy seat.

Exodus 25:19 Make one cherub on the one end, and one cherub on the other end. Of one piece with the mercy seat shall you make the cherubim on its two ends.

Exodus 25:20 The cherubim shall spread out their wings above, overshadowing the mercy seat with their wings, their faces one to another; toward the mercy seat shall the faces of the cherubim be.

Exodus 25:21 And you shall put the mercy seat on the top of the ark, and in the ark you shall put the testimony that I shall give you.

Exodus 25:22 **There I will meet with you, and from above the mercy seat, from between the two cherubim that are on the ark of the testimony, I will speak with you about all that I will give you in commandment for the people of Israel.**

Leviticus 16:1 The LORD spoke to Moses after the death of the two sons of Aaron, when they drew near before the LORD and died,

Leviticus 16:2 and the LORD said to Moses, "Tell Aaron your brother not to come at any time into the **Holy Place inside the veil, before the mercy seat that is on the ark**, so that he may not die. **For I will appear in the cloud over the mercy seat.**

Leviticus 16:3 But in this way Aaron shall come into the Holy Place: with a bull from the herd for a sin offering and a ram for a burnt offering.

Leviticus 16:4 He shall put on the holy linen coat and shall have the linen undergarment on his body, and he shall tie the linen sash around his waist, and wear the linen turban; these are the holy garments. He shall bathe his body in water and then put them on.

Leviticus 16:5 And he shall take from the congregation of the people of Israel two male goats for a sin offering, and one ram for a burnt offering.

Leviticus 23:26 And the LORD spoke to Moses, saying,

Leviticus 23:27 “Now on the tenth day of this seventh month is the Day of Atonement. It shall be for you a time of holy convocation, and you shall afflict yourselves and present a food offering to the LORD.

Leviticus 23:28 And you shall not do any work on that very day, for it is a Day of Atonement, to make atonement for you before the LORD your God.

Leviticus 23:29 For whoever is not afflicted on that very day shall be cut off from his people.

Leviticus 23:30 And whoever does any work on that very day, that person I will destroy from among his people.

Leviticus 23:31 You shall not do any work. It is a statute forever throughout your generations in all your dwelling places.

Leviticus 23:32 It shall be to you a Sabbath of solemn rest, and you shall afflict yourselves.

On the ninth day of the month beginning at evening, from evening to evening shall you keep your Sabbath.”

to make atonement for you before the LORD your God

2661 □λάσκομαι (*hilaskomai*): vb.; ≡ Str 2433; TDNT 3.301—**1.** LN 40.9 (dep.)

forgive, to make atonement for (Heb 2:17+)

mercy seat

2. LN 40.13 **place of forgiveness**, atonement cover (Heb 9:5+)¹

forgiveness

40.8 ἀφίημι^f; ἄφεσις^a, εως^f; ἀπολύω^e: **to remove the guilt resulting from wrongdoing**—‘to pardon, to forgive, forgiveness.’ ἀφίημι^f: ἄφες ἡμῖν τὰ

ὀφειλήματα ἡμῶν ‘forgive us the wrongs that we have done’ Mt 6:12.

ἄφεσις^a: τὸ αἷμά μου ... τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν ‘**my blood ... which is poured out for many for the forgiveness of sins**’ Mt 26:28.

ἀπολύω^e: ἀπολύετε, καὶ ἀπολυθήσεσθε ‘forgive and you will be forgiven (by God)’ Lk 6:37.

It is extremely important to note that the focus in the meanings of ἀφίημι^f, ἄφεσις^a, and ἀπολύω^e **is upon the guilt of the wrongdoer and not upon the wrongdoing itself.** The event of wrongdoing is not undone, but the guilt resulting from such an event is pardoned. To forgive, therefore, means essentially to remove

the guilt resulting from wrongdoing.

Some languages make a clear distinction between guilt and sin, and terms for forgiveness are therefore related to guilt and not to the wrongdoing. Therefore, 'to forgive sins' is literally 'to forgive guilt.' Though terms for 'forgiveness' are often literally 'to wipe out,' 'to blot out,' or 'to do away with,' it is obviously not possible to blot out or to wipe out an event, but it is possible to remove or obliterate the guilt.²

Hebrews 13:20 Now may the God of **peace** who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant,

Hebrews 13:21 equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever.

Amen.

peace the freedom from guilt that opens the door to a friendly relationship with God

Hebrews 9:6 These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties,

Hebrews 9:7 but into the **second only the high priest goes**, and **he but once a year**, and **not without taking blood, which he offers for himself and for the unintentional sins of the people.**

Hebrews 9:8 By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing

Hebrews 9:9 (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper,

Hebrews 9:10 but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation.
